THE CONQVEST OF THE SAINTS:

693. f. 10
11

OR

A short TREATISE of Concord and Peace:

Wherein is shewed the necessity of Vnity and Peace, without which neither CHVRCH nor Common-wealth can stand.

Preached by JOHN JONES Master of Arts, late Minister at S^t. *Michael Bashenshaw* in LONDON:

And now published for the common good.

PSAL. 122. VER. 6. & 9.

O pray for the Peace of Ierusalem, they shall prosper that love thee.

VER. 9. *Because of the house of the Lord I will procure thy wealth.*

PSAL. 133. 1.

Behold, how good and joyfull a thing it is, Brethren to dwell even together.

LONDON,
Printed by G. M. for WILLIAM JONES dwelling in Red-Crosse-streete, MDCXXXIX.

THE CONQVEST OF THE SAINTS:

OR

A short TREATISE of Concord and Peace:

Wherein is shewed the necessity of Vnity and Peace, without which neither Church nor Common-wealth can stand.

Preached by JOHN JONES Master of Arts, late Minister at St. Michael Bassenshaw in LONDON:

And now published for the common good.

PRALIUM VERVEX.

[illegible]

LONDON.

[illegible]

To the CHRISTIAN Reader.

THe Apostle in all his Epistles to the Churches of the Gentiles, begins with *Grace and Peace*, so in his Epistle to the Saints in *Rome*, *Grace be with you and Peace.* Saint *Paul* being the Apostle of the Gentiles, followes Christs rule in preaching the glad tidings of the Gospell of Peace, and because hee foresaw there would bee many resisters of this Doctrine, hee is therefore more diligent in giving warning to all the Churches to beware of false teachers, as in *Acts* 20. *ver.* 29, 30. hee tells them, *That after his departure*

from them, there ſhould ariſe men ſpeaking perverſe things, to draw diſciples after them, yea greedy wolves. At this time the diviſions and contentions betwixt the beleeving Gentiles, and unbeleeving Jewes at *Rome*, were ſo great, that *Claudius* the Emperour commanded all the Iewes to depart from *Rome*, *Acts* 18. this moved the Apoſtle Saint *Paul* to write this Epiſtle to the *Romanes* after the comming of *Aquila* and *Priſcilla* to *Corinth*. O how carefull was he to give them charge to marke thoſe that cauſed rents, diviſcñs, and ſchiſmes in the Church, and to avoid them. In like manner, the Author of this ſhort Treatiſe ſeeing ſo many Schiſmes, and diviſions in the Church, and publique State, that both of them as it were lay a bleeding, with the like care, and compaſſion, laments the miſerable condition of both, and to that end that theſe ſo dangerous evills may bee removed, hee gives Caveats to avoid all Conventicles of Seperatiſts, Anabaptiſts, Familiſts, *&c.* as alſo

the

the ſeducing of Prieſts and Ieſuites, which ſwarme too much among us, who crie up themſelves to bee the onely Catholiques, and members of the true Church, who brag and boaſt ſo much of Saint *Peter* to bee their Founder, yet denie to give to *Caeſar*, (who is Chriſts Lieftenant) his ſupremacy over the Churches of his owne Kingdomes; briefely the Authors drift and ſcope in this enſuing Diſcourſe, is to diſcover all ſuch as cauſe any diviſion or diſturbance in Church or Common-weale, and ſo conſequently are enemies to the Peace of both, that ſo being diſcovered, they may more eaſily be avoided. Therefore whoſoever deſireth to follow *the God of Peace*, let mee deſire him to reade this ſhort yet ſweet exhortation, to perſwade all Chriſtians to Unity and Peace, which doubtleſſe wee will more eagerly purſue, and more heartily embrace, when from hence wee ſhall learne what confuſions have fallen upon Churches and Common wealths by Schiſmes, and diviſions wrought by Satan

and

and his instruments in all ages. Now *the God of Peace* engrave this desire of Peace in all our hearts, and that *Prince of Peace, who hath washed us from our sinnes, and made our Peace with his Father, guide us by the Spirit of Peace to that heavenly Ierusalem, the land of Peace.* To the Sacred Trinity, the Authors of our Peace be given all Glory for ever, *Amen.*

THE CONQVEST OF THE SAINTS.

ROM. 16. VER. 20.

And the God of Peace shall bruise Satan under your feete shortly.

SAint *Paul*, Verse 15. of this Chapter giveth the *Romanes* an item to observe and avoid Schismaticks, such as cause divisions and offences contrary to the doctrine of the Gospell; marke them and avoid them: so the Apostle: marke them as you would the *Basilisk*, avoid them as you would the Pesthouse, where *Lord have mercy upon us* is written on the doore. To which purpose hee useth three

effectuall motives in the three subsequent verses.

1. First, taken from the evill condition of *Schismaticks*, verse 18. *they are such as serve their owne bellies*, such as deceive the hearts of the simple.

2. Secondly, from the discretion which ought to be in the *Romanes* and in all Christians, That they should *joyne wisedome with their simplicity*: we must be simple in devising evill, yet wise in discerning true doctrine from false, *vers.* 18.

3. Thirdly, from the hope of *victory* which God shall give us. *The God of Peace shall*, &c. [*Satan*] him, and all his instruments, all deceavers, all Schismaticks, all that are opposite to the truth, all that are opposite unto *Peace*, He will ere long *tread under our feete*, that is, the God of Peace. This is the Apostles argument to stirre them up to watchfullnesse against false teachers, drawne from the hope of victory; they shall ere long be subdued and conquered.

The particulars to be observed are these. 1. The Conquerer. 2. The Conquered. 3. The Conquest. 4. The manner of the Conquest. 5. The time of the Conquest.

First, the Conquerour, *the God of Peace.*

Secondly, the Conquered, *Satan.*

Thirdly, the Conquest, *shall bruise*, συντρίψει, shall crush or tread him.

Fourthly, the manner, ὑπὸ τοὺς πόδας ὑμῶν: *under your feete.*

Fiftly, the time, *shortly*, quickly, ἐν τάχει. *The God of Peace*, &c.

First, the Conquerour, *the God of Peace*, because he

he had before mentioned those that cause divisions and offences, now (saith Saint *Chrysostome in locum*) he mentioneth *the God of Peace*, that so they might be confident of their freedome from them; for he that loveth peace shall destroy those things that are contrary unto it. And he doth not say shall subdue, but (which is more) *shall bruise* or *crush*, and he doth not only say these deceavers, but even he that is their Captaine, *Satan*, and not only he shall bruise him, but bruise him *under your feete*, that so they might carry away the victory; and having gotten the trophee, might become glorious. Yea further heere's a comfort too from the very time; it shall not be long ere this shall be accomplished: for *the God of Peace*, &c. *shortly*.

These are the particulars in which we shall exercise your patience and devotion at this time.

First, *the God of Peace*] Which words I may handle two waies: first, apart by themselves; secondly, joyntly with the rest. By themselves, and so shew you that *God is a God of Peace*; with the rest, and so shew you that it is this God of peace (not men of peace, but the God of peace) that doth settle his Church in peace, and tread downe such as oppose it.

1. *God is the God of Peace.* This is one speciall Attribute by which he hath pleased to manifest himselfe unto us, *Rom.* 15.33. *The God of Peace be with you all*: so in sundry places of Scripture hee is stiled. *Peace* is founded in the sacred Trinity; it is a name applyed to the Father, Sonne, and Spirit, a worke performed by them. 1. *God* the Father

was in Christ reconciling the world to himselfe, 2 Cor.5.19. that is, making peace: *Hee speaks peace unto his people and to his Saints,* Psal.85.8. *He maketh Warres to cease to the end of the earth, he breaketh the bow, he cutteth the speare in sunder, he burneth the Chariot in the fire, and planteth peace in the borders of his people.* Levit.26.6. The name of his house is *Peace*: for his dwelling is at *Salem*, that is *Peace*, Psal.76.2.

Psal.46.9.

v. 2. *God the Sonne*, is *a God of Peace*; he is intituled *the Prince of Peace*, Isa.9.6. and *Peace it selfe*, Ephes.2.14. αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, for hee is our peace, who hath made both one, and hath beaten downe the middle wall of partition betweene us so making peace; He brake downe a double partition wall, reconciling *Iew* unto *Gentile*, and both unto God: Therefore is he a *God of Peace*.

v. 3. So also is the third person, the *Holy Ghost*: for peace is *a fruit of the Spirit*, Gal. 5.22. *The Kingdome of God is not in meate and drink, but righteousnesse and peace and joy in the Holy Ghost*, Rom.14.17. Why doth he name the *Holy Ghost*? to shew the Author and the fountaine of these graces: that *Righteousnesse, Ioy*, and *Peace* doe proceed from him.

There is a threefold warre in the soule of man: Passion fighting against reason, the flesh fighting against the Spirit, the terrour of conscience wrestling with the wrath of God. Now the Holy Ghost doth calme the heate of these combates, and therefore is he a *God of Peace*.

2. Consider these words joyntly with the rest, and

and then we learne, that *It is not wee our selves, but our God* (the God of Peace) *which shall give us the victory against our spirituall enemies*: it is he that shall tread Satan under our feete. He is therfore called the *God of Peace, effectivè*, because he doth maintaine *Peace*, and will destroy all those that seeke to destroy it. God is not the Author of Confusion, but of Peace, as *in all Churches of the Saints*, 1 *Cor.* 14 33. The Psalmist exhorts *Ierusalem* to praise him. *Psal.* 147.12,14. *Praise the Lord O Ierusalem, praise thy God O Sion.* What's the motive? *For he hath strengthened the barres of thy gates, he maketh peace in thy borders.* It is he that cuts off the troublers of our *Israel*: It was he that subdued *Davids* enemies, and put them under the soales of his feete. It was he that gave *Salomon* rest on every side, so that there was neither adversary, nor evill occurrent, 1 *King.* 5.4. *Psal.* 108. *ult. Through God we shall doe valiantly: for he it is that shall tread downe our enemies*, *Psal.* 44.5. Through thee we will tread them under that rise up against us. *Revel* 12. We reade of a great battaile, *Michaelt and his Angels fought against the Dragon, and the Dragon fought and his Angels*: wee reade there, that when the Woman (that is, the *Church*) was with child, the *red Dragon having seven heads and ten hornes*, laboured to make the Woman miscarry, which when he could not doe, he watches the time of her travaile, that he *might devoure the man child* (that is, *Christ*) *so soone as he was borne*: but the *Child being caught up to God and his throne*, hee proceeds to make warre

against the remnant of the Womans seed, such as kept the Commandements of God, and had the testimony of Iesus Christ. But did the Dragon prevaile in these battels? Surely no: he is overcome by the power of God, and of Christ. *Verse 10, 11. Salvation is come, and strength, and the Kingdome of our God, and the power of his Christ*; they overcome him, but how? not by their own forces, but by *the blood of the Lambe. If the Lord had not beene on our side, may Israel now say, if it had not beene the Lord who was on our side when they rose up against us, then they had swallowed us up quick, when their wrath was kindled against us*, then *the waters* (the proud waters) *had overwhelmed us, the streame had gone over our soule. Blessed be the Lord who hath not given us a prey to their teeth, Psal.* 124. 12, *&c.* It is the Lord the God of Peace, that helpes us against all fiery spirits that trouble the peace of the Church; against Satan, and all his Confederates: for if he were not with us, 1. They would be too mighty for us, 2. Too wily or crafty for us. 1. Too mighty for us: for *wee wrastle not against flesh and blood, but against principalities, against powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places, Ephes.* 6. 12. The Divell for his strength is compared unto a *Lion*, and so are his instruments Lions too. *My soule is among Lions* (saith *David*) like roaring ramping Lions, they prosecute the Saints to the uttermost of their power.

2. As they be *Lions* for their strength; so for their craft they be *Serpents* and *Foxes*. The like

Midianites

Midianites have a thousand wyles to beguile the plaine dealing *Ismaelites*: *The children of this world are in their generation wiser then the children of light, Luk.16.&c.* Besides these two, their strength and craft, yee may remember their malice, their sedulity, their cruelty. Their malice is great, their sedulity great, their cruelty great. Their malice and spleene against the Church is great: for there hath beene continually enmity betweene the seed of the Woman, and the seed of the Serpent. Their sedulity and diligence great: Satan himselfe goeth about continually *seeking whom he may devoure*: so do his instruments, *they compasse sea and land to make a Proselite of their owne*, and to *render him ten fold more the child of the Divell*, as the *Pharisees* did of old. And the *Iesuites* at this day are the great *Peripateticks*; they walke up and downe, and cast about the fire of Combustion in Kingdomes and Common-wealths.

Lastly, their cruelty is great; the Divell is described, *Revel.6.4. to ride upon a red horse.* There *went out a horse that was red, and power was given to him that sate thereon to take peace from the earth.* Why a red horse? to shew how bloody and cruell the *Divell* is, so are his instruments, they have in their stratagems against the Church blazoned their owne barbarous cruelty, discovered themselves to be ἀιδροποφάγοι, blood-suckers, men-eaters, more savage then greedy Canaballs. Their cruelty against the Saints hath prevented the birth, and the life of some Saints. *Esau* strugled and wrestled with his brother *Iacob* in his mothers wombe. The

Ammonites

Ammonites ript up the women of *Gilead* being great with child, and the *Babilonians* caused the women of *Ierusalem* to eate *their owne fruit, and their children of a span long.* And as their rage beginneth before life, so it endeth not when life endeth; *The dead bodies of thy servants O Lord, have they given te be meate to the fowles of the aire, and the flesh of thy Saints to the beasts of the field, Psal. 79. 1.* *Wickliffe*, and *Martin Bucer*, and *Paulus Phagius*, and Peter *Martyrs* wife after they were buried were digged up by the Papists. They will not suffer them to rest neither in their beds nor in their graves neither alive nor dead; so great is their fury, and cruelty, that the blood of the Church cannot satisfie them. Lay all this together, their strength, their craft, their malice, their sedulity, their cruelty; and it will appeare, that only God, the God of Peace, can crush them to peeces, and tread them under our feete. *The God of Peace, &c.*

Vse. The two conclusions which I have opened, are now to be applied: They are Usefull many waies.

First, is God a *God of Peace?* 1. If he be a God of Peace, then those things are not from God which are contrary to peace, and therefore to be avoided. 2. If he, *&c.* then peace must needs be a divine thing, and therefore to be imbraced. 3. If he, *&c.* then from whom, but from him who is the Author of Peace, should we seek Peace?

First, if he be a God of peace, then those things are not from him which are contrary to peace; for contraries have contrary causes: but what are they?

they? *Aquin.* 22.37.1. reckons up these. 1. Discord which is in the heart. 2. Contention which is in words. 3. Schisme, strife, unlawfull Warres and Sedition which are works contrary to peace.

1. Discord. This is not a peaceable affection but an uncharitable passion, unquiet, inordinate, proceeding from pride, envie, selfe-love, vaine-glory, and such like distempers of an unpeaceable soule: It is a disjoyning or disjoynting of affections, a disuniting of hearts, a dissolving of the bond of Concord. They that give themselves to this kinde of *Arithmetick*, studie nothing but division; they love no musique but jarring, they are Separatists in affection, and wholy addicted to breake the peace: The Divell feares nothing so much as the keeping of amity and concord. This Discord and mentall disagreement doth not proceed from him who is the God of Peace; *It descendeth not from above, but is earthly, sensuall, and divelish*, *Iam.* 3.15. Thinke upon this, yee that alienate your affections from your brethren, that are full of heart burnings against your neighbours, and cannot endure that they should prosper or have successe in any good; this comes not from the Spirit of God, he is a God of Peace, such a one as loveth Concord and makes agreement. *Hee that soweth discord amongst brethren*, is the Divels seeds-man, *an abhomination unto the Lord*, *Pro.* 6. 16,19.

But me thinks I see *Iehu* marching furiously and saying, *What hast thou to doe with peace?* Doth not Christ say, *Mat.* 10.34. *Thinke not that I am* *Object.*

come to send peace on earth, I came not to send peace, but a sword? It seemes therefore that Christ is not the Author of peace but of division and discord. I answer with Saint *Chrysostome*, it is not the purpose of Christ to make division; for hee would that all men should with an unanimous consent agree to follow the truth, he is called *the Prince of Peace*, he commands his Disciples *to preach Peace*, when they come to an house to say, *Peace be to this house*. And the Prophets foretold that in his raigne there should be *much peace*. Therfore to cleare this place, we must distinguish of peace.

Aquin.22.29. 2,3. There is a seeming peace, and a true peace, a seeming peace is that which is amongst wicked men, rather a conspiracy then a peace, a faction not an union: for they want the soalder which should glew them together, and that is faith. Christ came not to send a seeming peace, peace in sinne, an agreement of wicked men in evill, 2 *King.* 9.22. nor will he have good men to be at peace with them, to have peace to share in their wickednesse, *to have fellowship with them in the unfruitfull workes of darknesse*: he came to send a sword, to raise a combat betweene Grace and wickednesse, Christ maketh not discord betweene man and man, as they are creatures; but betwixt goodnesse and evill as they are contraries of this discord; Christ and the Gospell are not properly the cause, but the occasion: for when the Gospell disjoynes us from the world, the world out of malice doth bend his forces against us, *Aquin* 22.37.

1,2. saith well, *The will of man cleaving unto God is a right rule (regula regulata)* from which it is a sinne to discord or dissent; but the will of man being contrary unto God is a crooked rule from which it is good to dissent: In this kinde to cause discord by which that concord is dissolved that is naught, is a laudable thing. And in this sense *Christ* saith, *I came not to send peace, but a sword.* And he speaketh thus (saith Saint *Chrysostome*) to arme his Disciples against troubles, and to prevent all objections in his followers being in trouble for his sake; for he sought not to allure them with enticing words, but at the first told them the hardest things; seeing there is nothing more sharp then a sword, no warre so grievous as betwixt Sonne and Father, Daughter and Mother, *&c.* which Christ saith, *He came to send*, that is, to occasion; for properly this ariseth out of mens corruption.

But some that are Advocates for discord will perhaps pleade the example of Saint *Paul* and *Barnabas*, *Acts* 15.39. A contention was so sharpe betwixt them, *that they departed the one from the other.* *Resp.* Saint *Paul* and *Barnabas* did onely *dissentire*, not *discordare*, they were divers in opinion one from another, but not adverse in affection one to another. The disagreement which was betweene them did not untie the indissoluble knot of concord, for (as *Aquin.* 2 2 29.3.2.) *Concordia est unio voluntatum non unio opinionum*, Concord is the union of wills and affections not the union of opinions. The same Schooleman, *Ibid.* 37. *quest. art.* 1,3. doth directly answer this objection

2. *Object.*

in this manner. The discord betweene Saint Paul and *Barnabas* was onely accidentall; both of them did intend good: but that did seeme good to the one which did not seeme so to the other, which proceeded from humane infirmity: for in those things which are necessary to salvation, there was no such controversie betweene them: and this fell out by the providence of God, who made it profitable to the Church; so that the seeming discord which was betweene these two, cannot justifie that discord which is betweene such who intend not the good one of another, but rather the contrary. A common fault amongst us; for we daily see person devided against person, family against family, Corporation against Corporation, *Ephraim* against *Manasses*, *Manasses* against *Ephraim*, and both against *Iuda*. How unlike are these to those Primitive Christians, that were all of one heart and of one soule. No marvaile if it goes ill with the Church, when there is such discord betweene the members of it. If forces united be the stronger, then being devided, they must needs be the weaker; if that which is little increaseth by concord, then that which is great must needs decrease by discord, *Nil dissociabile firmum est, A Kingdome divided against it selfe cannot stand.* There are fowles which flie abroad in all places, falling and feeding upon divided sacrifices. Our Adversaries will rejoyce at this discord; as *Nestor* said to two brethren, *Achilles* and *Agamemnon* being at discord, *Priamus* and his sonnes and the rest of the *Trojans* will rejoyce if

Prudent. Psy. Com.

Homer. Iliad. pag. 31. lin. 12.

if they heare of this. While those two brethren *Seleucus Gallicinus*, and *Antiochus Hierax* were waging warre one against the other, the enemy *Eumenes* won much in *Asia*. The houses of *Lisimachus* and *Cassander* fell by intestine discord, and jealousies grounded on desire of soveraigne Rule, or feare of loosing: By the like unnaturall hatred had almost beene cut of the lives of *Ptolomy* and *Seleucus*: which though narrowly they escaped the danger, yet were their Kingdomes thereby grievously distempered. Contrariewise it is worthy of extraordinary note, how that upstart family of the Kings of *Pergamus* raised it selfe to marvellous greatnesse in very short space, from the condition of meere slavery; whereof a principall cause was the brotherly love maintained by them. Brethren do now agree as *Demetrius* and *Perseus* (the sons of *Philip* King of *Macedon*) they seek the estates not the lives of each other. We are all children of one Father, servants of one Family, stones of one building, therefore must not jarre one with another, least we ruine the whole house. Where there is discord there can be no safety, no peace: for discord which is fomented by turbulent and violent spirits, is contrary to peace, then not from him who is *the God of Peace*. Therefore to be avoided.

S *Walt Rawleigh Hist. lib. 5 cap. 5 1.*

2. Another thing which is contrary to peace is alteration or contention in words: for, *Contendere* is *Contra alium tendere*, to goe against another, discord is the contriver of many mischiefes, not that all verball contention is opposite to peace,

but that which is irregular in the end, or inordinate in the manner: for these two must still be considered, *Motus animi, & modus rei*, the intent of the minde, the manner of the thing.

1. That which is irregular in the end, as when it is a mans intention to contend against the truth.

2. That which is inordinate in the manner; as when a man doth contend for the truth; but with too much sharpnesse and bitternesse; whether he doth contend for the truth or against falsehood; he must doe it with lenity and meekenesse, in a right order and manner. It is true, that zeale is earnest; but true zeale (such as is joyn'd with knowledge) is joyned with charity, and therefore is alwaies circumscribed within the bounds of modesty and peace. It doth declare it selfe not in virulent and maligning speeches, in slanders, scoldings, reproaches, calumnies, *&c.* Saint *Paul* giving a caveat against this verball contention, or strife in words, tells us that it is unprofitable and tends to the subverting of those that heare it, 2 *Tim.*2.14. he sharpely rebukes the *Corinthians* for it, 1 *Cor.*1.11,12. and *Chap.*3.3. and tells them that hereby they manifest themselves *to be carnall: whereas there is among you envying, strife and divisions, are you not carnall, &c?* This is not a fruit of the Spirit, it proceeds not from the God of Peace; it is an effect of folly. *Pro.*18.6. *A fooles lips enter into contention.*

Obiect. But why then did Saint *Paul* rejoyce in it? he tels us, that some preached Christ in contention, *Phil.*1.15. *ver.*16. And what followes? *ver.*18.

I therein doe rejoyce, yea and will rejoyce.

He rejoyced becauſe Chriſt was preached, not becauſe he was preached of contention, *Non gaudebat de eorum contentione, ſed de fructu, &c.* Hee did not rejoyce in their contention, but in the fruit or accidentall effect of it, for good things doe occaſionally proceed from evill. Contention in it ſelfe is naught, though it be in words; in diſcourſe or diſputation to be over hot is amiſſe; the next way to breed a diſturbance of peace; therefore clamour, that is, crying or lifting up of the voice in communication is condemned, *Eph.*4.31. And for this cauſe, for verball contention did our Saviour rebuke his Diſciples, *Luk.*22. when they fell out about the *primacy* of *order* and *honour*. I would that now ſuch as are by profeſſion the Diſciples of Chriſt were not worthy of the like rebuke for this kinde of contention, this vaine jangling hath confounded our languages, and turn'd *Bethel* into *Babell*, the houſe of God into a houſe of confuſion: men are delighted with giving croſſe ſpeeches; they ſtrive who ſhall ſhew moſt ſpleene, moſt courage, who ſhall carry away the laſt word, who ſhall get the victory and win the Garland in debate: no reſpect had either of truth or peace; ſo that it is high time to ſound a retraite from contention. This is a foule ſinne proceeding from pride and vaine-glory, not from *the God of Peace*. Therefore lay it to heart, yee that are guilty of it; bewaile it as it is a ſinne, and know that it is a vice odious to him who is the Author of Peace. *Anſw.*

3. Another

Aquin. 22.39.1 3. Another thing contrary unto peace is Schisme, *Nomen Schismatis a scissura animorum vocatum est*, it is called Schisme from the rending or dividing of mindes; but that's not all to make up a compleate Schisme: for in that there is not onely a mentall but a reall division, when a man doth voluntarily separate himselfe from the Unity of the *Church*, contemnes the authority of the *Church*, sleights the sentence of the *Church*, divides himselfe from the Communion of the members of the *Church*, hee is then a Schismatick, *Aquin. ibid.* and consequently a disturber of the peace of the *Church*: Such were *Corah*, *Dathan*, and *Abiram* that opposed the Jurisdiction of *Moses* and *Aaron*: but *the God of Peace* could not endure it, hee openly declared by a remarkable judgement, that hee is no Patron of Schismaticks: because they had made a Schisme in the *Church*, God made a schisme in the earth; *The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up*, *Numb.* 26.31,32. So the *ten Tribes* were punished for their Schisme; because they rent themselves from the house of *Iudah*, God rent them from the house of *Israel*; he removed them from their owne land to the land of *Assyria* where they were made Captives, 2 *King.* 17.21,23. *Divina & mun-*

Sum. 22.39. "*dana Leges*, &c. *Aquin.* The Lawes of God "and the world have appointed that Schisma-"ticks who are divided from the Unity of the "Church, and disturbers of her peace, should be "curbed or punished by secular power: and

yet

yet it so falls out, that the members of the Church doe divide themselves into Schismies and Sects. Yee haue heard what a great Schisme there was betwixt the Easterne and Westerne Churches, about the observation of *Faster-day*: it was such, that they excommunicated each other. The question of *Rebaptization* bred the like broyles betweene the Bishop of *Rome* and the Westerne Bishops on th'one part, and *Cyprian*, *Dionysius* and *Firmilianus*, with the most Bishops in *Africa*, *Ægypt*, *Cappadocia*, *Galatia*, and *Cilicia* on th'other part.

The like Schisme there was in the Councell of *Nice*, where the Bishops accused one another to the Emperour so soone as they were assembled, which that famous *Constantine* bewailed in a famous oration made upon that occasion. *Zozomen* saith, πολλοὺς χριστιανίζειν ἀπέτρεπεν ἡ διαφωνία τῶν δογμάτων. *Lib. 1. cap. 15.* The contrariety of opinions among the Learned at that time, was so scandalous, that it turned many away from embracing the Christian Religion: quarrels in this kinde are most scandalous and most dangerous, more hotly prosecuted then any others. Malice in humour is like fire in straw, quickly up and quickly out, but taking hold of conscience, like fire in steele, what was long in getting will be longer in keeping. The broyles stirred up by *Theophylus* against Saint *Chrysostome* were more then Tragicall, and rent in sunder all the Churches of the world. The event was this, Saint *Chrysostome* lost both his Bishoprick and life in banishment. *Epiphanius* and hee most grievously cursed

one another; many were slaine in the taking of parts; the Cathedrall Church at *Constantinople* and the Senate house were set on fire, and burned to the ground in the pursuit of revenge; such is the end of Schisme and Church contentions. I would to God our Church were not now endangered thereby: but alas! who sees it not, that shee is miserably rent in sunder with the inconsiderate strife of her owne children? Such rents there are now in our Church, that they are able to rend a mans heart with sorrow: these like the twins of *Rebecca* struggle in their mothers wombe, whereby shee is made afraid; and her burthen is become heavier and painefuller unto her; yea, some of her children write seditious bookes; I cancall them no better, for if he be seditious that raiseth tumults to disturbe the politicall peace, then they that raise tumults to disturbe our Ecclesiasticall peace; yea, these would make the world beleeve (if it were so simple) that none so much as they doe tender the peace of the Church. Such *Mountebancks* and *Impostors* hath Satan stirred up to disturbe our peace. It is true, that we agree in the greatest points of the Law; but yet we fall out about *Mint* and *Cummin*: wee jarre not much in points of faith; but wee contend about Church government, about matter of Ceremony and circumstance: yea, but some contentious brethren by reason of some pretended blemishes of the Church, doe really and locally separate themselves from it, framing to themselves a *Donatisticall Conventicle*. Time will not give leave to

shew

shew how weake the grounds are of their separation: this we all know, that they are Schismaticks, such as disturbe the peace of the Church, and (which is the thing) the peace of the true Church, a Church that professeth and advanceth the Gospel. This is not from God; he is ὁ Θεὸς τῆς εἰρήνης, *the God of Peace*, not τῆς ἀκαταστασίας, the God of Confusion, Division or Schisme, 1 *Cor* 14.33.

If God be a *God of Peace*, then peace must needs be an excellent thing; and therefore to be embraced. *Speciosum nomen pacis est*, the name of peace is specious and pretious; it is a name applyed to our Maker; he is not ashamed to be called *the God of Peace*, then let not us thinke it a shame to be called men of peace, as many do who prest with the least injury thinke themselves bound in point of honour to make a private challenge, to enter the field, to hazard their lives, to breake the law and the peace. *Peace* is the *Nurse of Piety*, the *Mother of Prosperity*, the *Crowne of Christianity*, the *bond of our Religion*, the *Glory of our Profession*. It will be both pleasant, profitable, and honourable, for us *to keepe the unity of the Spirit in the bond of peace*. What can be more honourable then the prosecuting of that which will make us like the Lord of Lords and King of Kings? Hee is *the God of Peace*. *Salomon* was honourable for his wealth, for his wisdome; but for nothing more then for this, that he was a King of Peace, and so surely a Type of Christ *the Prince of Peace*, 1 *King.* 4.24. And as honourable, so pleasant, and profitable. *Behold how good and pleasant a thing it is, Bre-*

Vse 2. *Hilary.*

thren to dwell together in unity, Psal.133.1. Health is not more profitable to the naturall body, then unity, amity and peace to the body politique, and to the mysticall of Christ. Therefore Christ thus exhorts his Disciples, *Have peace one with another, Mark.9.50.* Set and sow this plant in the furrowes of your hearts, and let not the weeds of discord, contention, schisme, fighting, warre, sedition overgrow it. *Studie to be quiet, 1 Thess 4.11. Be yee all of one minde, having compassion one of another, love as brethren, be pitifull, be courteous, 1 Pet 3.8. Let us follow after the things that make for peace, Rom.14.9.* As *Abraham* did when he prevented the strife betweene himselfe and *Lot* and staied it betweene their servants, *Gen.13.18.* As *Abigail* did, when shee staid the hand of *David* from the stroake of violence upon churlish *Naball, 1 Sam.25.32.* Let us thus *seeke peace and pursue it, Psal.34.14. If it be possible, as much as lieth in you, live peaceably with all men, Rom.12.18.* which if you do yee shall be like unto him that is *the God of Peace,* and not onely like him, but with him and he with you, *2 Cor.13.11. Be of good comfort, be of one minde, live in peace, and the God of love and peace shall be with you.*

Object. But, will some say, may we live peaceably with all men, what with wicked men?

Answ. *Resp.* Wee must observe the Cautions which Saint *Paul* addeth. First, if it be possible with faith, and a good conscience. If it may stand with your Religion and profession, *have peace with all men*; keepe peace with as many as possibly you can, so you may keepe peace with your selves,

peace

peace with your God, peace with your owne consciences: but when you see either the truth betraied, or God offended by mens evill; you must not under pretence of keeping peace be silent in such cases.

Secondly, *as much as in you lieth*; for some are so contentious that they will live peaceably with none, *Psal.* 120.6,7. But yet we must doe our endeavour, that there be no fault in us. Doe thou that which is thy duty: if some will not have peace with thee, yet be thou friendly and peaceable in thine owne disposition. For the former of these two causes, Protestants cannot make a pacification with Papists. It is not possible to doe this except we let goe our faith, and make shipwrack of a good conscience: I grant wee have peace with them in respect of civill society, but not in respect of sacred societie; wee must have no fellowship with them in Religion. Where a pacification is made, both the parties must yeeld somewhat; but we may not part with any point of our Religion to the Papist. In an instrument of Musick the strings out of tune are set up or set downe to the rest; the strings that are in tune are not stirred: so the Papists being out of tune are to be conformed to us not we to them. Our Refusall of this pacification argues no hatred of true peace: φεύγομεν τὴν εἰρήνην, &c. saith Cyrill, *Are we enemies to Peace? no: we rather pull it to us with violence*, so that the truth may withall be confessed: but this cannot be, if we make peace with Papists in Religion; nor yet will they themselves agree to it, though the offer were made, and

the matter lawfull: for such is their refractory frowardnesse, that they study nothing more then to oppose us; and even hate the name of peace. No hope of reconciliation with them. But where peace may be had without the overthrow of Religion and the Exchange of faith, the pursuit of it is by no meanes to be neglected; whether it be Ecclesiasticall peace, or Politicall peace, or Oeconomicall or Domesticall peace.

1. Ecclesiasticall peace, or peace in the Church, every one must in his place labour to maintaine that, *Ephes.* 4. 3. especially those that are Ministers, for they that teach others peace, must themselves seeke to preserve it. It will be a shame for such as perswade others to unity, to be at variance amongst themselves.

2. Politicall peace; peace in the Commonwealth, every one must in his place labour to maintaine that; by avoiding discord, contention, sedition, especially civill Magistrates, and such as possesse the honourable seates of Justice; by discarding the needles suits, and by dispatching the needfull: by letting the Law have its free course, and by ayming at the publicke good.

3. Domesticall peace, peace in the Family; every one must in his place maintaine that; avoiding all manner of dissention, mentall, verball, reall. *If there be any consolation in Christ, if any comfort of love; if any fellowship of the Spirit; if any bowels and mercies; fulfill ye my joy that yee be like minded, having the same love, being of one accord of one mind.* Phil. 1. 2. *keeping the unity of the Spirit in the bond*

of peace, Eph.4. This if we do, we shall be the children of our heavenly Father, who is the *God of peace.*

If he be a *God* of *Peace*; then from whom, but from him should we seeke peace? Peace is a thing very desirable. *Pacem te poscimus omnes*: Peace is desired of all men, as that great Potentate (*Artaxerxes*) wrote in his letter. Would'st thou then have thy desire in the fruition of true peace? Have recourse unto the Fountaine from whence it is derived, and that's God. Thus did S. *Paul. 2. Thes.3.16. Now the God of peace himselfe give you peace alwaies, by all meanes*; for what we see Saint *Paul* practise, we have *Ieremies* precept, *Ier.29.7.* He directs the people thus; *Seek the peace of the City, and pray unto the Lord for it*: Why unto the Lord? Because he is the *God of Peace*: whatsoever peace we wish for, we must seek it at his hands, and that with so much the more vehemency; because peace is of such excellency and necessity both in Church and Common-wealth. Doe we desire the peace of either of these, or of both these? Ye learne of whom to seek it; *Pray for the peace of Hierusalem*, pray unto him that is the God of peace; and indeed, it is now high time to pray. Shall I tell you what a want of peace there is abroad in our neighbour Churches? Alas! Ye daily heare how peace hath long since vanished from amongst them, nothing doth there appeare to the poore Saints of Christ, but the dreadfull face of warre: they have heard and daily heare the clattering of Armour, the ratling of Trumpets, *Vse 3.*

the

the thundring of Cannons, the cryes of the wounded, the groanes of the dying; they have seene the demolishing of Temples, the deflowring of Virgins, the rapes of Matrons, the murthering of Infants, the vastation of fields, and spoyling of houses. They have felt the edge of the devouring sword, which hath beene made drunke with their blood; and have had their flesh given for meate to the fowles of the ayre: It is high time for us, even in their behalfe, to pray to *the God of Peace*. Perhaps yee will say we doe it for them; it is well if we doe; and shall wee not therefore doe it for our selves? In sober tearmes I pray you how stands the case with us at home? Is not the bond of peace ready to be broken amongst us? Nay, is it not already broken? Where are our eyes that we cannot see the Church lie a bleeding, the Common-wealth a bleeding, both wounded with the sword of unhappy divisions? Dangerously wounded, that they lie (as it were) gasping and ready to give up the Ghost? Desperately wounded, that none but he that is the Almighty *(the God of Peace)* is able to worke the cure? And now (if ever) wee stand in need of a *Moses* to goe unto our heavenly Surgeon, to implore his help, for salving the sores, and binding up the wounds of our disturbed State and distracted peace: of a *Moses* a meeke man, the meekest man upon the face of the earth; so hee shewed himselfe when *Aaron* and *Miriam* spake against him. A peaceable man, one that did peaceably suffer wrong himselfe, and made peace amongst

Numb. 12. 3.

others.

Yee know how he endeavoured to make up the quarrell betweene the two Hebrewes, *Exod.*2.13. A zealous man that earnestly praied for the peace of the Church, for the ruinating of her enemies. He lifted up his hands that the *Amalekites* might be discomfited; he stood in the gap, and by his humble supplications made peace betweene God and the people, staied the Cannons of Gods wrathfull indignation from playing upon the *Israelites*, *Psal.*106.23. Now for a *Moses*, a man to stand up in the gap by his zealous supplications to procure peace. *Prayer* is the best Peace-maker we can now use. If now we make not use of prayer, wee can looke for nothing but the continuance of those evills which we already see, (Discord, Contention, Schisme) and for the succeeding of worse. Therefore unlesse we desire this mother of prosperity (Peace) to be cast out of our Church, and for ever banished our Common-wealth, let us dispatch this Messenger unto him that is *the God of Peace*, I meane zealous prayer.

And as for publique, so for private peace; wee must seeke to him that is *the God of Peace*, desiring him to be reconciled to us, and at peace with us in his Sonne Christ. *Psal* 51. *David* praies unto him for this peace, both for the planting of externall peace in the borders of the Church; as also for the planting of internall peace in the confines of his owne conscience.

There is no discord so dreadfull, as that betweene God and the soule; better it is to be at odds with all the world, then to be at odds with him. By

nature we are all at odds with him, as *Adam* was, who by *tasting of the forbidden fruit*, lost both his God and his peace, both for himselfe and his posterity.

Now if wee would have the breach of this peace repaired, we must goe unto him who hath made peace for us, *Ephes.*2.16. and upon whom was laid the chastisement of our peace, that is, Christ Jesus. *We have peace with God through our Lord Iesus Christ*, *Rom.*5.1.

Finally, if we would have eternall peace, the peace of Heaven, the peace of Glory, that peace which consisteth in the fruition of the soveraigne good, and in the enjoyment of him who is *the God of Peace*; we must take the course before prescribed. In a word, whatsoever peace thou desirest to have, whether eternall, externall or internall, whether peace in heaven, or peace on earth, whether peace in the Church or in the Common-wealth, or in thy family, or in thine owne conscience; seeke unto him who is *the God of Peace*, sue unto him who is *the Prince of Peace*, pray unto him who is *the Spirit of Peace*. This is the way to obtaine it.

The second Part, the Conquest, *shall bruise*; he doth not say, *the God of Peace* shall subdue, but (which is more) *shall bruise*, crush, or tread downe. Συντρίψει, a word very Emphaticall: for it is used in those things which are so broken in peeces, that they cannot be repaired. The Greeks use it in the translation of the second Psalme 9. verse. *Thou shalt breake them with an iron rod, thou shalt dash them in peeces like a Potters vessell.*

The

The word in the Text. And a Potters vessell once broken cannot be made whole: thus shall *the God of Peace* breake Satan and bruise him in peeces; he shall so destroy him, that he shall never be able to recover himselfe; he shall so keepe him under as that he shall not prevaile against the members of his Church, nor hinder their salvation. And here there is an allusion to that ancient promise made to *Eve*, *Gen.*3.15. *That the seed of the woman should bruise the Serpents head.* This hath Christ done for his members; and his members likewise doe it by vertue of Christ their Head: but when this perfect victory shall be accomplished, that I shall shew anon, when I come to the time of the Conquest.

Thirdly, in the meane while let us consider the object of this Conquest, or the person conquered, *Satan. The God of Peace*, &c. *bruise Satan. Satan* is an Hebrew word comming from a roote that signifies to hate, to be contrary, whence such as are adversaries (contrary unto others) have this name imposed upon them, 1 *King.*5.4. there is neither adversary nor evill occurrent. The originall word for adversary is שטן, *Satan.* This is a name given both to man and divell. To man, 1 *King.*5.4. when *Peter* sought to hinder Christ in the course of his calling he brands him with this name, *Get thee behind mee Satan.* To the Divell. *Ioh.*1.6. *Satan* came against the sonnes of God. So *Zach.*3.1. When the *High Priest stood before the Angell of the Lord, Satan stood at his right hand to resist him.* There's both the name given him, and a reason

given for the name; and the reason why he should have that name; because he carries himselfe like an adversary, is given to make resistance and disturbe peace. The like name he hath in the Greek, 1 *Pet.*5.8. he is called ἀντίδικος, an adversary, *Your adversary the Divell walketh, &c.* a name expressing his nature: for he is the greatest adversary in the world: an adversary to God, to man, to all good things. Now this great adversary shall be bruised by him that is the Lion of the Tribe of *Iuda*. This old Serpent full of venemous malice, by Christ the new Serpent prefigured in the brazen Serpent. But what? onely he? Shall no other adversaries of the Church be subdued? yes; all the rest, all the limbs of Satan, false Prophets, Schismaticks, Persecutors, and the rest that disturbe the peace of the Church: But why doth he onely name Satan? for these reasons as I conceive.

First, because of the generall application of that name; it may be applied to all the adversaries of the Church, both men and divels.

Secondly, because of that speciall association or affinity which is betweene the Divell and such as cause offences in the Church. The Apostle before had mentioned them, and comforting the Church against them, tells them that God shall tread Satan under their feet. Satan; intimating unto them how like they are unto him.

Thirdly, because *Satan* is the greatest enemie to the Church, the greatest enemy to *peace*. Where God plants peace, he labours to pluck it up, and like a wicked seeds-man, to sow the Tares of

Con-

Contention. He first dissolved the happy peace betweene God and man at the fall of *Adam*, next the brotherly peace betweene man and man at the slaughter of *Abel*; then the peace betweene man and the creatures. Fourthly, betweene the creatures themselves. Fiftly, the peace which man at first had with himselfe, causing his unruly passions to contend in his corrupted soule, like the opposite Elements in the confused *Chaos*. And as he began, so he ever since continueth to be an enemy unto true peace, and a ring-leader of all those that oppose the peace of the Church. Therefore the Apostle doth especially name him above all others; and to our comfort tells us, that *the God of Peace shall bruise him*, or tread him downe: for if the Shepheard be smitten, the sheepe must needs be scattered; if the Captaine be slaine, his troopes must needs be discomfited; if Satan be bruised, his followers must needs be conquered; and that victoriously, triumphantly beaten and trodden under foot, which is the fourth particular.

Fourthly, the manner of the Conquest, ὑπὸ τοὺς πόδας ὑμῶν, *under your feete*; under our feete, that wee may carry away the victory, and get the trophie of triumph (as Saint *Chrysostome*) under our feet; as if we our selves did subdue him, and keep him under us, *Thou hast put all things in subjection under his feete*, So the Psalmist, and the Apostle of Christ. And it is as true of Christians; that God hath put, though not all things, yet many things, in especiall Satan under their feet: so highly doth he vouchsafe to honour them; he that is our

Psal. 8. Heb. 2. 8.

head having ſpoiled *Principalities and Powers*, and triumphed over Satan, *Col.* 2.15. doth give power to his members to doe the ſame. Ye know what power he gave to his Diſciples, to tread on Serpents, and Scorpions, and over all the power of the enemy, *Luke* 10.19. The like power is given unto us, though not in the literall, yet in the myſticall ſence; to tread upon the old Serpent, to ſtampe under feete his moſt powerfull perſwaſions and temptations. Then is Satan trod under our feete, ſaith a good Expoſitor, when by a lively faith we are ingrafted into Chriſt, the Conqueror of Satan, and when, by a godly life we oppoſe the kingdome of Satan; *What ſoever is borne of God overcommeth the world, and this is the victory that overcommeth the world, even our faith*, 1 *Ioh.* 5.4. where by the world is meant the whole Kingdome of Satan: and thus we overcome or bruiſe under our feete by faith in Chriſt our Head: not every one that profeſſeth Chriſt ſhall ſhare in this victory; but every one that beleeveth in Chriſt, and every one that oppoſeth ſuch as are enemies unto Chriſt. It is *Origens* obſervation upon the Text, God is ſaid, *Suſcitare Satanam negligentibus, conterere ſtudioſis*, to raiſe up Satan or an adverſary to thoſe which are negligent, as he is ſaid to have ſtirred up Satan, an adverſary to King *Salomon*, 1 *King.* 11.14. but to bruiſe Satan unto the diligent, to trample him under their feet. Yet this is not ſo to be underſtood, as if Satan for the preſent were utterly conquered, and we now ſubject to no temptations; woefull experience teacheth the contrary, that we are oftentimes foyled

Heming. in loc.

Peter Martyr in loc.

foyled by this grand adverſary. Then *How long, O Lord! how long ſhall this enemy of our ſalvation diſturbe our peace?* Not long ſurely: for (ſaith the Apoſtle) *The God of Peace, &c. ſhortly.* And ſo I come to the laſt particular.

Fiftly, the time of the Conqueſt, implyed in the word *ſhortly*, not preſently, but ſpeedily, ere it be long, ἐν τάχει, *ſhortly*. Some referre this to the laſt comming of Chriſt, which, becauſe it is at hand, therfore Saint *Paul* ſaith *ſhortly*. *Mat.* 24.22. Chriſt ſaith, *That the daies of tribulation towards the end of the world, for his Elects ſake ſhall be ſhortned.* Saint *Ambroſe* referres this to Saint *Pauls* comming to *Rome*, what time the *Romanes* ſhould be ſo ſtrengthened in their faith, that they ſhould be able to overcome all the enemies of their ſalvation. Others think this was fulfilled in *Conſtantine*, who overthrew Idolatry; but I rather aſſent to the firſt taking in that of *Peter Martyr*, who holdeth, that even then preſently this was in part fulfilled. God gave the *Romanes* conſtancy both againſt the Romane perſecutors, and ſpirituall wiſdome againſt falſe teachers; that though they might ſeeme, yet indeed they could not, nor did not prevaile againſt them: the like ſtrength of grace doth he give to all his Saints; he ſo confirmed them againſt Schiſmaticks, Hereticks, and all the limbs of Satan, that though for the preſent they may ſeeme to have the worſt, yet ere long, they ſhall prevaile againſt them. The Church may be oppoſed, oppreſſed, her peace diſturbed, her diſcipline violated, her doctrine vilified, her teachers ſcandalized, her members

members persecured: But will God alwaies shew himselfe regardlesse of his Church? No, no, hee will for the present give them sufficient strength against their enemies, and ere long, bruise their enemies under their feet. The *God of Peace will bruise Satan*, &c. *shortly*.

Vse. Yee have heard, First, *That it is not we our selves, but our God that shall bruise Satan under our feete*: he is the Conquerour in this Combat. Then belike God sides with his Church, and takes her part against Satan and his Confederates? What a comfort is this to the members of the Church? God is on their side: and if *God be with them who shall be against them?* his power is above all power, his wisdome above all pollicy, his mercy above all malice and cruelty: then let the Divell disturbe the true Church of God, let Schismaticks arise, let Hereticks rage, let Turke, Papists, Anabaptists, Familists, and the rest of that rout, band themselves against the peace of *Sion*, still heere's our comfort; if we be true members of the Church, God is with us; he is our Captaine, he will bruise and tread them all under our feet: the gates of hell, that is, the powers of hell shall not prevaile against us. We have no more cause to be dismaied, when we see such adversaries oppose the Church, then *Noah* had when the floud came, or *Lot* at the destruction of *Sodome*, or little *David* at the setting forth of great *Goliah*: for *the God of Peace* hath promised to make us Victors. Indeed he doth not alwaies do this presently; but he hath promised to doe it speedily, *shortly*, saith my Text.

Then

Then what if the Synagogue of Satan for the present hath the upper hand of the Church of Christ, yet let us learne to waite, which is the second use.

Waite for the accomplishment of this promise; *Vse 2.* be not soone shaken in minde, saith the Apostle, 2 *Thess* 2.2. and bids them then *to waite for the discovery of Antichrist, who shall be revealed in his time.* Antichrist at the first masked himselfe, and hid his face: but God hath pull'd off his Vizard, for a time this Beast raigned and still rageth (though not so much as before) but God hath cut short his hornes, and will ere long quite cut them off. He will drive out the wild Boare of the Forrest, though (for the present) he suffers him to make havock of his owne Vineyard. Wee heare to our griefe, how our neighbour Churches lie bleeding under the sword of a mercilesse enemy, that Satans adherents or associates, his Agents or Factors doe tyranize over the poore Saints. What shall we hence inferre? that Satan rageth because he hath but a short time, the time is comming and it is now at hand, when *the God of peace shall bruise Satan under their feet.* Heaven and earth shall sooner passe away, then Satan carry the victory, or triumph in the totall ruine and finall downefall of the Church. Our Saviour having mentioned the signes of his last comming; *That there should be warres and rumours of warres; Nation shall rise against Nation, Kingdome against Kingdome, there shall be Famine, Pestilence, Earthquakes, that the Church should be*

persecuted, the Sunne darkened, &c. How doth he expound these signes? He prognosticateth them to be tokens of great joy. Southsayers and Astronomers would have taken these for signes of destruction: but he that is the best Prognosticator shewes they are signes of Consolation, bids his people not to be troubled at them; but *when they see these things come to passe, then to looke up, to lift up their heads; because their Redemption draweth neare*. Sorrow commonly makes a man to looke downewards, to goe heavily, to knit his browes together; but joy makes a man to hold up his head to stretch out his browes, to looke merrily and pleasantly about him. Thus Christ bids us to carry our selves when we see the signes forementioned: not to despaire, but hope: not to looke downe, but considering that these things doe declare the full redemption of the Church, and destruction of all her enemies: they are as the *Heraulds* of him who is *the God of Peace*, whereby he giveth us to understand, that he himselfe is not farre behind; but is even comming to *bruise Satan under our feet shortly*.

Againe, our Saviour illustrateth the same unto us by a similitude, *Mat.* 24. 32. drawne from the fig-tree, *when his branch is yet tender, and putteth forth leaves, yee know that Summer is nigh. So when yee shall see all these things, know that the Kingdome of God is neare, even at the doores.* Who would thinke that warres, persecutions, and the like should be as the shooting of buds, and the blossoming of trees? man would rather thinke that

that these should be likened to a rough and sharp winter, which with intolerable cold nippeth the tender buds, and kills the fruits of the earth: but he that is the best Expositor of his words, tells us the contrary; and bids us when wee see such things, to take notice that the pleasant Summer is now at hand, that the earth will shortly bring forth goodly Lillies and sweet Roses, that wee shall have tranquillity and peace. Let us print these things in our mindes, and now whilst we behold that which our Saviour foretold, let us make a right use of it, not hanging downe our heads through feare, but lifting up our heads and hearts with hope. The hearbes which in the winter time lie hid in the earth, and the trees the juice thereof being kept in with cold, cannot spring and bring forth buds, blossomes and leaves; but looke for the Spring, at which time shooting out their buds, they flourish, and are lively to behold. In like manner ought we to looke for the time when God shall fully accomplish this promise made in the Text, when the sharp winter shall be ended, the pleasant Summer come, such a Summer as shall never end.

It is this looking or expectation of hope which must be our staffe to rest upon in this our Pilgrimage, whilst we are over-laden with the burthen of sorrow inflicted upon us by Satan and such as disturbe our peace: but this staffe will doe us no good, except we take it in our hands, and use it at times convenient. Now is a time convenient, now is the Church oppressed and her members

distressed; then, now let us stretch forth our hands, and take the staffe of hope and rest upon it in our greatest dangers. This is a second use, hope and waite for the accomplishment of this promise; waite for it, because it is not presently accomplished; hope for it, because it shall be speedily or shortly accomplished. Behold! our Saviour the Prince of Peace is comming, and comming quickly, *Revel.* 3.11. Our God of peace is comming, and that shortly, to settle his Church in peace, and to *bruise Satan under our feete.*

Vse 3. As we must waite and hope for this, so we must pray for this; we are taught thus much in our publique Liturgie, to beseech God *that it would please him to tread downe Satan under our feete.* If we could see perfectly (saith *Luther*) how we are compassed every where with an infinite number of Divells, which every minute of an hower aime at us, and shoot at us with their venemous darts, then we would pray daily, kneeling upon our knees, yea, and would weepe bloud, desiring the Lord to make an end of this wretched life, to accomplish his promises and our happinesse. The promise in the Text shall not fully be accomplished, till there be an accomplishment of all things; for that therefore we ought to pray. And surely if wee have any pittie of the poore Christians that are so much afflicted; if any zeale for Gods glory, which is so much despised; if any love to the Gospell, which is so much blasphemed; wee will pray for the accomplishment of this promise: that is, for the peace of *Sion*, for the downe-

downefall of *Babylon*, for the confuſion of *Anti-chriſt*, for the deſtruction of the world: I had rather (ſaith *Luther*) ten worlds ſhould periſh ten times, then one true Chriſtian ſhould continue in ſorrow for their ſakes, which ſo outragiouſly contemne Chriſt, and deſpiſe Chriſtian Religion. If hee took ſo much pittie upon one Chriſtian in miſery, how much pittie ought wee to take upon many thouſand Chriſtians in ten thouſand miſeries? The pittie which wee ought to have on others ſhould moove us to pray for this; but if there be in our breaſts no ſparke of pittie towards others, yet let us pittie our ſelves, who (ſaith Saint *Cyprian*) can have any delight to live in ſo troubleſome an eſtate, being (as it were) beſet with ſwords and daggers ready drawne againſt us, ſo that it ſeemeth impoſſible to eſcape, if wee had a thouſand lives? Who in this caſe can be merry, before he ſee ſome man come to deliver him? Behold this is our caſe, if wee had eyes to ſee the danger that hangeth over our heads. It is our caſe at all times; but eſpecially at this perilous time, in which Satan and all his inſtruments have conſpired againſt our Church: then let us at leaſt pittie our ſelves; and in compaſſion upon our ſelves, let us ſpeedily pray for deliverance: let us ſay as Chriſt hath taught us, *Thy Kingdome come. Come Lord Ieſus, come quickly. Shorten theſe daies of ſinne. Haſten thine owne Kingdome. Weaken the kingdome of Anti-chriſt, deſtroy Satan and all his Confederates*: ſuch prayers have a kinde of omnipotency, they will

overcome God, and moove him to overcome all our enemies, and to *bruise Satan under our feet shortly.*

Vse 4. The consideration of this promised victory should hearten and harden us against our spiritu all enemies. If thou art a child of God, *put on the whole armour of God*, fight stoutly against the enemies of God; resist the Divell, oppose his instruments: thou needest not feare, for thou must take courage for thy assurance of victory, thou fightest against those whom thou art sure to overcome, and to tread under foot. It is true, that Satan compared with us, hath many advantages both in respect of his nature which is more subtile, and in respect of his experience which is greater then ours: yea also, he hath advantage of place; for he is the Prince of the ayre, assisted with Armies of spirituall wickednesse, who are for their number, Legions, for their power, Lions, for their fiercenesse, Dragons, for their subtilty, Serpents: but he that hath made the promise in my Text, is stronger then all these. *The God of Peace* is able to bruise them all under our feet: yea, the Serpents head is already bruised by Christ our Head: though some life remaines in him; yet he hath no power to kill, nor mortally to wound any that fight against him under the Colours of Christ: and not onely Satan the Captaine, but his followers also shall be subdued unto Gods children; yea, they shall not prevale in that they intend against them. Saint *Peter* was wrongfully imprisoned, but miraculously delivered

vered; so *Ioseph*, so Saint *Paul* being sent prisoner to *Rome*, the Lord assisted him in such sort, that hee delivered him out of the mouth of the Lion *Nero*, 2 *Tim.* 4. 17. O! but hee suffered him at another time to be beheaded by the same Tyrant: true, for the Confirmation of the Gospell by his death, which hee had preached in his life.

But if the limbes of Satan may take away our lives, where is then our victory? What courage can we take from such a Conquest? *Object.*

Answ. It is neither our liberty nor life that we fight for: It is for the love of God, it is for the life of God, the life of grace, the life of glory; and of these they can never deprive us. Saint *Paul* in a spirituall confidence, challengeth all men, and all things that ever were created. *Angels, Principalities, powers, things present, things to come, heighth, depth, life, death and the rest, to separate him* (if they could) *from the love of God which is in Christ Iesus, Rom.* 8. And upon this perswasion, hee did warre manfully against Satan and all his accomplices: So should we, for if the frame of nature should shake, and the course of nature change; if heaven and earth conspire against us, if sea and land should oppose us; if all the Monarchs of the world should set their armies upon us; if the sorrowes of death, and the pangs of hell should compasse us; still we must hold on in our Christian course, and hold out in our spirituall warfare; fearing those oppositions no more then the heavens were afraid, when *Nimrod* *Answ.*

and

and his fellowes would have built up a Tower unto them. *Feare not* (saith the Prophet to the Church, *Isa.*41.10,11.) *for I am with thee, be not dismaied, for I am thy God, I will strengthen, I will helpe thee, I will uphold thee. Behold all they that were incensed against thee shall be ashamed, and confounded, they shall be as nothing, they that strive with thee shall perish.* Againe, *verse* 14. *Feare not thou worme Iacob,* though thou art but as a worme, that every one treads on, yet feare not; thou shalt one day tread upon them; they are no more able to overcome thee, then they are to overcome thy Captaine, thy guide, thy shield, thy strong Tower, thy deliverer, thy protector, *the God of Peace,* keep thou close to him and thou needest not feare them. Be thou with him in the affiance of thy heart, and he will be with thee, either in deliverance or assistance. Honour him so farre as to trust him, and he will honour thee so farre as to protect thee. In this assurance goe on couragiously, fight manfully against Satan and all his assaults, in his temptations, perswasions, and in persecutions, which by his instinct are raised up against the Church. It will be a shame for us to begin well, to incounter Satan for a bout or two, and then to give over: like *Ephraim,* to turne backe in the day of battell; to forsake our Colours, to run from our Captaine; considering that our enemies, against whom we fight, are sure to be conquered, and bruised under our feet; hee that will fight the fight, must never give over till he hath finished his course, as Saint *Paul* did not,

and

and then hee shall receive the Crowne of righteousnesse as Saint *Paul* did. Christ suffered many afflictions; but never rested till he had finished his course, which was not till he even finished his life. What time hee cryed out, *Consummatum est*, *It is finished. Let us looke unto this Author and finisher of our faith*, our Captaine in whose Camp wee serve: let us follow him in the course of Christianity, that so no opposition may be impediment to our constancy and perseverance; not playing the carnall Apostates with *Demas*, nor the Hereticall, with *Hymeneus* and *Philetus*, nor the scornefull, with *Iulian* the Emperour, nor the spightfull, with *Alexander* the *Copper-smith*. What a dishonour will it be to our Christian Profession, what a hazard to our owne salvation, if we thus give over like Cowards; if we that have given our names to Christ, doe revolt from him, and be found fighting under the Colours and conduct of Satan: Satan, whom we might have conquered; Satan, whom God hath promised to bruise under our feete; for shame let this promised victory animate us against all enemies, let it spurre us on to constancy and perseverance.

It may strike terrour to the hearts of all those that are the instruments of Satan, false Teachers, persecutors, and the rest who disturbe the peace of the Church. God shall bruise their Captaine Satan under the feete of his Saints. And not onely him, but them: for Satan is a name that may be and is applyed to all the Adversaries of the

5. *Vse of terrour.*

Church both men and Divels. All these doe discover their owne folly, in opposing the people of God; they doe but shoot at the heavens, and cast stones at the winde; in dealing thus they doe but labour in vaine: they doe but saile in the *Ægean* sea (as the proverbe is) incomber themselves in dangers and difficulties: it is as easie for them to pluck the Sunne out of Heaven, as to pluck the Saints out of Gods favour, or to worke their finall destruction. Wee know that now the enemies of our peace doe make themselves strong against us, they plot and practise and hope to accomplish their intendments. But see their folly! the Lord is still the same; the same in his purposes, in his promises; hee hath promised and will performe it; that they shall be trodden under our feet; he hath performed it in times past. *Iulian* the Apostate, to roote out the Christians, licensed the Jewes to returne home, and to build up *Ierusalem*; hee allowed them money, and gave them liberty, supposing by rearing up the Jewish Ceremonies, to supplant the new *Religion* by the old: Well; the Jewes fell to worke, laid their foundation, provided all things needfull, and began to build: Suddainely there brake out an earthquake, and overthrew their worke; lightnings fell from Heaven, and burnt their tooles in their hands, and their coates on their backs: so that striving against the Church, they did but strive against the Lord Christ, whose purpose it is unpossible for man to evacuate. The Papists (* as Luther)

* Sermon of the signes of the latter day.

Luther) desired the comming of the Emperour *Charles* the fift into *Germany* to destroy the Lutherans, and to reestablish their Tyrannicall power; and what dancing, leaping, and triumph did they prepare against his comming? brags above measure, rejoycing, singing, laughing, leaping and clapping of hands was heard amongst them which hoped to bath themselves in our blood? with open mouth they cried out, *Our Saviour commeth, Our Saviour commeth,* (meaning the Emperour) They laid their heads together, whispered one with another, tooke councell, and concluded with what Army, with what furniture, with what weapons they would set upon us, as though they had us presently in hold: but God Almighty in whose hands are the hearts of all Princes, suffered not his honour to be taken from him; but as one which is all truth, stood to his promise, compelled them to leave unto him his glorious title: we remaine by the great goodnesse of God alive at this day, and they be defeated of their false Saviour. Thus farre *Luther.* To come to our selves: have not wee of this land seene that it is but folly to plot against the Church? Recall but the Powder-plot, and the Spanish-plot, and yee shall easily observe it. In the yeare 1588. the *Spaniard* came with an invincible Navie and implacable fury; the Ensignes of whose ships was Victory, Victory; brought with them instruments of torture, and swallowed downe an abundant hope of our desolation; they threw dice for our wives, and

daughters, lands, and Vineyards, houses and heritages, Shieres and Kingdome. But did they accomplish their desire? no surely: their thirst of blood was quenched with water; the waves devoured both their hopes and themselves. So for the Powder-plot Traitors. Did they hit the marke at which they shot? no; they themselves were wounded with their owne arrowes, and intrapped in their owne devices. God revealed their malitious stratagem, and buried them in their owne pit. *Peircies* and *Catsbies* heads (not farre from this place) do now stand centinell, where they were once Pioneeres. So that all wretched endeavours against the house of God, are like *Caligula's* enterprizes, who never took any thing in hand, if there were hope to effect it. Mee thinks wicked men should take notice of this, and consider what a folly, yea, and what a misery it is to attempt any thing against the children of God, for in so doing, they fight against God; they dare the highest Majesty of the Almighty to whet his glittering sword, and take hold of judgement; to put on his Habergeon of Righteousnesse, and the garment of Vengeance for cloathing. This should strike feare into their horny, stony, flinty, steely hearts, and make them tremble, maugre their audacity. Whosoever thou art that art opposite to the Church, opposite to the Saints, thou art an instrument of Satan, then sure to fall with Satan. Thou maiest for the present oppresse the people of God, trip up their heeles with frauds, lay them along with injuries and then trample

trample on them; ride over their heads (as it is *Psal.*66.12.) and bruise them under feet; but ere long the case will be altered, they shall bruise thee, together with thy grand Captaine Saran under their feet. *The God of Peace*, &c.

I conclude all with that notable Oration of *Abijah* King of *Iudah* (having in his Armie foure hundred thousand) made to *Ieroboam* King of *Israel* and his Army of eight hundred thousand, 2 *Chron.*13.8. & 12. *Yee be a great multitude, and there be with you golden calves; but with us is God himselfe for our Captaine, and his Priests with sounding Trumpets to cry alarum against you: O children of Israel, fight yee not against the God of your fathers; for yee shall not prosper.* The enemies of the Church have with them golden calves, strange gods, Idols of their owne making which shall worke their ruine: but the people of God have with them God himselfe, he is with them, and for them, he is their Captaine, and will give them the victory. Therefore let all men take heed how they oppose them; in so doing they fight against God, and therefore shall not prosper.

Thus yee see how this Scripture serves for terrour to the wicked, for comfort to the rest: It hath taught us the safety of a Christian, the duty of a Christian, the dignity of a Christian.

First, the safety of a Christian, he is sure of Conquest over all his enemies: he shall stand safe, like unto *Mount Sion which cannot be moved.*

Secondly, the duty of a Christian; sith he is sure of Victory, let him therefore go on couragiously, and hold out constantly.

Thirdly, the dignity of a Christian; he is advanced above Satan and all opposites; they are his inferiours, his vassails, they lie under his feet. The Pope thinkes it a great dignity for Princes to kneele before him, and kisse his feet: but greater is the dignity of Christians; at whose feet the Prince of the aire, and all his followers shall lie prostrate.

FINIS.

*Feb.*20.1638.

Imprimatur

SA:BAKER.